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FINDINGS

JUNE 1957

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Letters:

● Babes in Arms

Miss Mary Pyburn's article, *When the Little Child Comes to Church* (FINDINGS, March, 1957) is interesting, yet provocative. We are one of those parishes where babes in arms attend worship regularly with their parents. We believe this is central to the goal of the Seabury Series. We have found that after a few weeks children come to understand enough of the meaning of being "in Church" to remain relatively quiet, and they do not disturb others.

What happens otherwise to parents whose babies are too young to be happy away from them? They would not be able to attend church together for several years. The mother would have to stay home. Nursery attendants might attend an "early service," but ordinarily this would not place them within the effective radius of the parish family.

Our experience is that young children learn the emotional feel of what being "in Church" means, long before they can understand the words. It seems to us this was the original experience of the apostles, who felt something of our Lord's uniqueness long before they acquired an intellectual understanding. Young children cannot read, but they do like to sing with their parents and with other children in church. Let them have a place with us now, as well as providing for their growth later on.

We persuade others to bring even the tiniest babies, because we believe in "family corporate worship," and we think the only way to have this is to practice it regularly each Sunday, rather than just on a few special days. Of course, we have family communions, with the children being blessed as their parents are communicated. Our goal is to strengthen the corporate worship of the family as well as the Church. Most of the people I know, in this parish and in others where I have served and visited, have told us of the added depth to their worship which came to them when their whole family gathered in worship, especially at the altar rail.

(The Rev.) Alexander S. Fraser
Emmanuel Church, Kempsville, Virginia

● Parents' Class Manual

What a magnificent job you have done in publishing *Apostles in the Home!* You have drawn together not only essential material which must be taught to our people, but you have provided that wonderful appendix on "Some Useful Techniques."

Jack H. Yesner
Baltimore, Maryland

CHRISTIAN EDUCATION

FINDINGS

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8 **Learn as you teach,** *the Rev. Richard U. Smith advises, and backs his argument with reports on teacher training programs in parishes and missions across the country.*

10 **When group grading is necessary,** *it is best to combine only two grades in any one course. If you have to work with a larger age span, the curriculum editors advise thinking of your class as a family, and organizing subject matter and activities accordingly.*

15 **The Seabury Series** *courses for the sixth grade and parents' classes are reviewed, thus completing reviews for 1957-1958.*

19 **Adult education in the Church** *is growing rapidly. The executive secretary of the Adult Division tells what various diocesan departments are doing in this field.*

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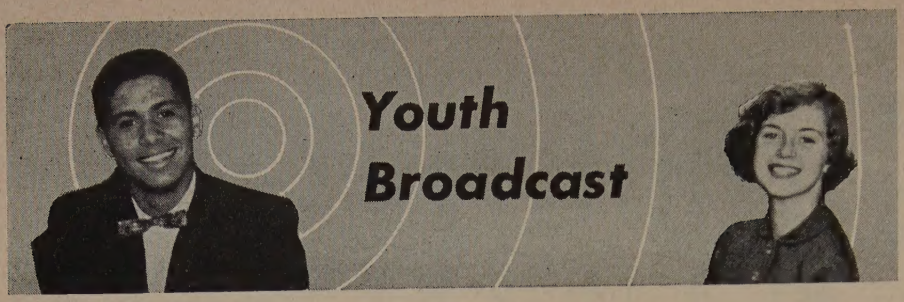
Photographs on the cover and page 5 are by H. Armstrong Roberts; on page 6 from St. John's Mission, Tulare, Calif.; on page 7 by Richard Selchow.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, $2.00 a year. Bundle subscriptions, 5 or more copies to one address, $1.50 a year a copy.



Helps for Youth Work Next Fall

There are a number of questions about youth work repeatedly asked by adults and youth. For instance:

How do you start a youth group?

This is easy, unless it is done the hard way. Difficulties surround one who begins with a single announcement and expects high enthusiasm, perfect attendance, and solid cooperation. Leaders who train themselves to "coo" while youth "operates" find that group life moves more smoothly. The first need is for friendly persuasion by the rector, other adults, and young people. Another need is patient perseverance. Begin experimentally. Youth's resilience often turns a short-term project into long-time activity. Complete success rarely shows at the beginning.

Why have a youth group in the Church?

A line from Hymn 509 points to the answer: "Help us to know the Christ and make him known." The purpose of a youth group is to provide a place where youth can meet with one another Christianly, and where they can meet with God. Youth group specialists suggest beginning without bylaws, constitutions, even officers. These things may fill later needs, but youth wants to meet youth and God first.

When should youth group meetings begin?

The earlier meetings take place, the better the chance is for survival. Begin very early in the school year. In young life, chronological order is about the only order observed. If the church group calls youth first, they will keep it first on their priority lists.

Where can a youth group begin to meet?

Is there a better place than the altar rail? To help Episcopal Young Churchmen escape the feeling that they are solitaries, the first nationwide Corporate Act of the year is "Holy Communion for All Young Churchmen" which is scheduled for the first Sunday after school opens. Many groups arrange a light breakfast and short meeting afterward where regular meetings and programs are announced. An exciting new start might be a First Saturday Youth Retreat. Subsequent meetings can take place in the parish house or in one person's home.

Who will the members be?

Who is available? The potential is greater than it may seem to be when youth are scattered through the church school and church services. Call them together, invite them, persevere. If the senior-high people are disinterestd, go after the junior-high people. They will be a senior-high group soon enough. If junior and senior highs meet together, with Christ in their midst, they will hold together. If many young people are available, a large group can be divided into age-level units. Some youth groups have three subgroups: juniors, middlers, and seniors. Meeting together in a large room, they eat, sing, play games, hear a speaker, see a movie, listen to panel discussions, participate in open forum discussions, go off to age-level huddle groups, and come together again for reports, plenary business sessions, and worship services. The whole meeting sometimes takes three hours.

What will the youth group do?

Youth groups are broken or built on answers to this question. Space limitation prevents full answer here, but the Episcopal Young Churchmen's Notebook is offered to help youth groups find creative answers for themselves. Information about the Notebook should be available from diocesan youth advisers. The National Council Youth Division office will be happy to respond to all requests for information about it.

Send us all your materials.

This request has the connotation of a frantic search. The EYC Notebook is designed to fill needs implied by that request. It cannot satisfy the eighty-seven varieties of preference expressed by the dioceses and missionary districts throughout the Church. Nevertheless, the EYC Notebook is a beginning.

To catch the interest of youth, workers have used many ideas, devices, schemes, and gimmicks. They constantly ask for more. One thinks of the famous boxer who visited a technical high school and said, "I always wished I could do something with my hands. Never could." If youth and their leaders were concerned for being with Jesus, for seeing Him as He is in the twentieth century, would the quest for youth's interest be a little less frantic?

Archbishop Temple said, "It is of supreme importance that Jesus wrote no book. It is of even greater advantage that there is no single deed or saying of which we can be perfectly sure that He said or did precisely this or that. He spoke in Aramaic, our records are in Greek, and all translation makes some difference. But the revelation is not in His teaching nor in His acts; it is Himself." Can we accept His help to make creative use of resources ready to hand?

The Bible sets forth the Word of God. The Prayer Book relays it and the Church's worshiping experience. The Hymnal conveys the faith with warmth sufficient to set mind and heart on fire in the Spirit. Numerous Church tracts, pamphlets, and books deal with problems that are fretting youth and adults.

Participation in the Corporate Acts for Episcopal Young Churchmen can be a channel of grace to help youth groups know that they are not alone. The EYC Notebook is published as fast as it can be written to help youth groups spell out the great themes of the Bible and Christian living in the "holy fellowship" of the Church.

If a youth group needs help, first try your rector. If he can't give it, try the diocesan youth adviser. If that officer is at a loss, write a description of the problem to the Youth Division, 28 Havemeyer Pl., Greenwich, Conn. Working with the National Council, the Youth Division's job is to find help for youth work, circulate it through diocesan youth advisers, and offer it to whoever needs it. Youth groups have problems, but youth groups need not be a problem. — RICHARD L. HARBOUR

FINDINGS

Department of Christian Education
28 Havemyer Place, Greenwich, Conn.

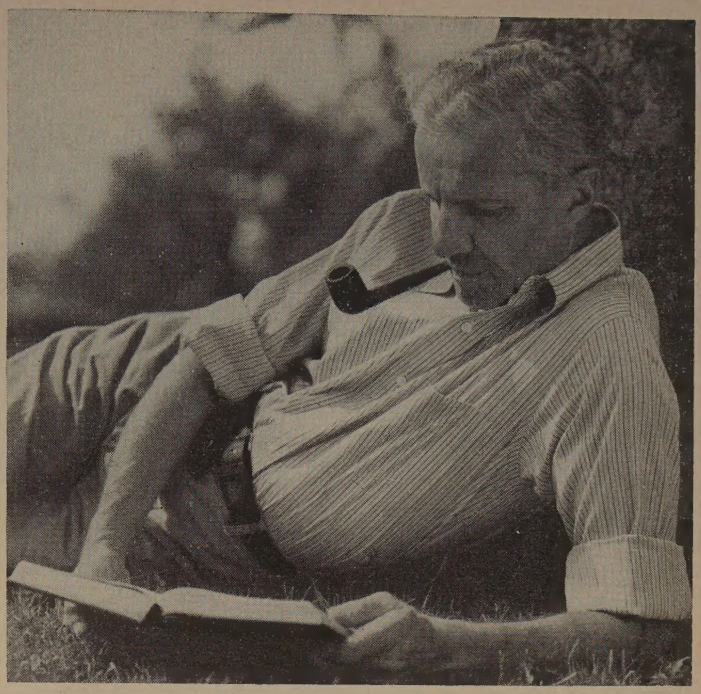
THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and August by The Seabury Press

Edited by the staff of the
DEPARTMENT OF CHRISTIAN EDUCATION

Editor
THE REV. RICHARD UPSHER SMITH

"When it's too hot to do anything else, you can always read."



Two nationally known Christian education leaders urge teachers to use summer leisure to good advantage, the better to understand the children they will teach, the materials they will handle, and the faith they profess.

The Creative Use of Summer

by Frances M. Young
Director of Christian Education
Church of the Redeemer, Baltimore

WHAT about the summer, you noble army of martyrs, church school teachres? What use are you going to make of all those leisure hours? If your church school continues during the summer, and you continue to teach, there are still those golden weekdays for "refreshment" and reading when, if you are lucky, the pressure of winter schedules is lifted. Even men teachers whose jobs keep them in offices will probably have more free time to do some of the things suggested in this article.

In case you are planning to teach a new age group, try to find out as much as you can about that age during the summer. One third-grade teacher who was shifting to a seventh-grade class spent some of her vacation observing twelve-year-olds on the beach. Beaches and pools, playgrounds and backyards are wonderful places to watch children, for there they are natural and spontaneous.

On the other hand, if you are going to teach the same age group, you know where you need to do some reading and studying to refresh yourself. Summer is the time to read and reread your teacher's manual and to tackle some of the books suggested there for further reading. Spend some time just thinking about the purpose and objectives of your course. Then, on the basis of last year's experience, make a broad general outline for the year. Dig out your notes from last year and see where you might have done better if you had known more.

Vacation church schools are excellent opportunities for summer training for both new and old teachers. With a whole morning at your disposal, and creative activities crying out to be used, you will find great stimulation and excitement as you teach under very different surroundings from a winter Sunday morning. It's fun to teach children in their play clothes instead of in their "Sunday best," and another advantage of vacation church school is that you see the children every day, so that you don't have to crank up the continuity of the class. Why not volun-

teer for your parish or community vacation church school? The Seabury Series vacation church school manuals will help you to make the most of your summertime opportunities: *Children of God* for primary children, *Together as Christians* for juniors, and *God's Children Now*, the teacher's manual for both groups.

Does your vacation take you to a different community? Try to locate church school teachers there who teach the same age group you have. You will find a certain bond between you, and you may be able to help each other as you share your experiences.

If you travel during the summer, visit as many churches as you can, including both tiny missions and great cathedrals. Ask your rector for the names of interesting churches to visit or the location of some of our well-known missions, or historic parishes, or churches recently built, so that your own background will be broadened. Look up recent issues of *Forth* magazine for places that interest you. Talk with the people in these churches. You will discover how eager they are to tell you about their parish or mission. If you see a new church being built as you drive through a town, stop to explore it, talk with the builders, take pictures for your class.

When it's too hot to do anything else, you can always read. Don't set up such an ambitious program for yourself that you never get to it. Choose a few books and really read them. Perhaps one or two in THE CHURCH'S TEACHING, for example. Certainly the new one, *Christian Living*, by Bishop Stephen F. Bayne, will head your list. Also, you will want to include one of J. B. Phillips' translations — all published by The Macmillan Company — either *The Gospels, Letters to Young Churches* (the Epistles), or *The Young Church in Action* (the Book of Acts). Try reading one of these at a sitting.

Read a book about children, or one written by a child such as *A Handy Guide to Grownups* by Jennifer Owsley (Random House). Read a few books that are popular with the age group you are teaching. There is a delightful collection of children's creative writing called *Write Me a Poem, Baby* by H. Allen Smith (Little, Brown & Co.). Or read *The Art of Teaching* by Gilbert Highet (Alfred A. Knopf). Frances Patton's *Good Morning, Miss Dove* (Dodd, Mead) is about a teacher. It is now available in a paperback. Look over recent issues of FINDINGS for book reviews and choose one or two that appeal to you.

Have you sometimes had difficulty trying to find a suitable night for a weekly study group during the winter? How about starting an informal summer study group — perhaps using one of THE CHURCH'S TEACHING volumes as a base — meeting weekly after a picnic supper? There are study guides for most of the books in the series.

Are there summer courses offered in or near your community? Second-grade teachers might enroll in a class on astronomy or physics or whatever is offered in a study of the universe. If none is available, ask your local science teacher to suggest some books or magazines for summer reading. Don't forget those summer conferences set up by your diocese or province. Find out when, where, how much, and sign up for one. Find out if your diocese or province is planning any special conferences for teachers.

Vacation church schools offer wonderful opportunities for summer teacher training.

Whatever else you do this summer, get that manual into your blood stream. Read and reread it. Think about it. Ask for help if you need it — from your rector, your diocesan department of Christian education, someone in your parish or diocese who has taught your age group and whose experience and wisdom you trust. Spend some time on your knees as you make your plans for your class.

Find out, if you can, the names of the children who will be in your class in the fall. Plan a picnic or a baseball game with them this summer. Get a head start on that opening session!

A Teacher's Summer Reading

by Randolph Crump Miller
Yale Divinity School

ANY attempt to outline a reading course is likely to have two weaknesses: books are mentioned which you have already read; books are either too easy or too difficult. That is why this list includes books which you can skip; enough will still be left to keep you reading in preparation for your class.

In the recommendations I am going to make below, I have tried to quote current prices, but print-

ing costs are rising rapidly, and prices may change by the time you order a particular book.

Let me begin with those books you may already have read, just in case you have missed one or two. Reuel L. Howe's *Man's Need and God's Action* (Seabury Press, $1.75) is worth owning and reading and rereading; it is written in a simple fashion, but is full of nuggets that appear in a new light with each reading. It is an explanation of those *relationships* considered essential to *Christian* education. Bernhard Anderson's pamphlet, *The Unfolding Drama of the Bible* (Association Press, $.50), is the best introduction to Bible study I know of, especially if you read the Bible passages as he suggests. It will give you the bird's-eye view you need. I am assuming you know all about the volumes in THE CHURCH'S TEACHING, but this summer you should complete your assignment and read Stephen Bayne's *Christian Living* (Seabury, $2.00 paper, $3.50 cloth), which deals with our problems of behavior.

A helpful book for understanding how Christian education got where it is, is *The Teaching Ministry of the Church* by James D. Smart (Westminster Press, $3.00). Dr. Smart was editor of "The Christian Faith and Life Series," and he is a competent scholar. He has many good bits of advice as well as a well-rounded theory. A much more difficult book, recommended only for those who can handle technical terms, is Lewis J. Sherrill's *The Gift of Power* (Macmillan, $3.00); give it a try, and then suggest that your rector read it. It is a magnificent treatment of the theory of Christian education.

Understanding our pupils is a formidable task, and no book can give us what constant acquaintance with youngsters achieves. *These Are Your Children*, by Jenkins, Shacter, and Bauer (Scott, Foresman, $4.00), is the best introduction to the various stages of development, although it does not deal with religion. For those who have a knowledge of psychology and psychiatry, Basil Yeaxlee's *Religion and the Growing Mind* (Seabury, $4.00), although difficult, is very much worth while. Ethel Smither's interpretation of the Bible is out of date, but her *The Use of the Bible with Children* (Abingdon Press, $1.00) tells you what passages make sense to children from nursery through the sixth grade.

I have an unusual suggestion for books on method: try Kimball Wiles' *Teaching for Better Schools* (Prentice-Hall, $5.25). It is a study in human relations, group work, evaluation, individualizing instruction, cooperation, and self-improvement, all from a secular point of view; but he is not very far from the Kingdom of God, if you use his insights within the framework of your own faith. Otherwise, you might be helped by Mildred and Frank Eakin's *The Church School Teacher's Job* (Macmillan, $3.00), which has many good ideas within a liberal theological framework.

Teachers will also find help in two small devotional books: *Prayer and Personal Religion* by John Coburn (Westminster Press, $1.00) and *Being and Believing* by Bryan Green (Scribner's, $2.50). Dr. Coburn is the new dean of the Episcopal Theological School, Cambridge, Mass. His volume is one in the "Laymen's Theological Library." It gives help to those who are beginning to pray and to those who want to find new life in prayer. It will help those who want to teach children to pray.

Canon Green is well known as an evangelist. Here he gives brief expositions of the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, and the Ten Commandments, and suggests a Bible passage for each day's reading. Its appeal to parents, teachers, and young people will be obvious.

Superintendents should read John L. Lobinger's *The Better Church School* (Pilgrim Press, $2.50), and Charles Kean's *The Christian Gospel and the Parish Church* (Seabury, $3.00), and then make a check list from Frances Young's *An Almanac for Church School Superintendents* (Seabury, $1.00). Rectors should read Eakins' *The Pastor and the Children* (Macmillan, $2.50), as well as several of the books already mentioned. If they do not already do so, they might also begin reading the journal *Religious Education*. ($5.00 a year from 545 W. 111th St., New York 25, N.Y.)

If you will scratch out the books you have already read and underline the books you feel you want to read, you should have a good list for this summer. Then, when you have accomplished this, *read over your teacher's manual and students' book* before September 1. Note particularly the additional materials or books you will want to order before the first training session. You still may not be a world-beater as a teacher, but you will be far more competent than you were last year.

Editor's Note: You may want to add one or more of Dr. Miller's own recent books: *Education for Christian Living* (Prentice-Hall, $6.50), *Biblical Theology and Christian Education* (Scribner's, $3.50), and *Be Not Anxious* (Seabury Press, $3.50).

If you haven't much time for reading, concentrate on the six volumes of THE CHURCH'S TEACHING. Pictured above are some of the hundreds of books you would have to read to cover the same ground.

Two missions, St. Andrew's, Newfane, and St. John's, Wilson, N.Y., combine in weekly teacher training sessions.

Learn as You Teach

by Richard Upsher Smith

Many parishes and missions have developed their own in-service training programs to meet the needs which teachers discover in their classrooms.

THE religious and educational preparation of teachers has been stated repeatedly to be one of the "necessary conditions" for effective use of the Seabury Series. Actually, *no* course can stand on its own feet apart from the personality, the understanding, and the ability of the teacher. The new curriculum has only dramatized and focused this fact for us.

There will probably always be resistance to the idea that teachers need training. Nonetheless, a great deal of training is offered throughout the Church, and countless teachers are welcoming it because they soon discover their lack of preparation, both in theology and in educational philosophy and method. FINDINGS has made a spot check of parishes and missions across the country to inquire about their programs for teacher training. Whatever reluctance there may have been initially to training, teachers who take their job seriously all seem to come quickly to a sense of their personal inadequacy and welcome the direction and assistance their clergy give them.

Some parishes, of course, have been preparing for years for the new curriculum. All Saints' Church, Cincinnati, for example, has had monthly meetings for five years, studying a basic book each year. They have also considered various teaching methods and techniques, using the National Council's "Church School Teacher's Workshop" and the Diocese of Michigan's course, *How Shall I Teach?* During each summer following publication of Seabury Series courses, teachers have met by grade levels for detailed study of the materials. These meetings have continued throughout the year. The rector and a part-time director of Christian education continue to give considerable time to individual conferences and group meetings.

Most parishes and missions have not been blessed by so long a preparation. Should they undertake the Seabury program without such thorough preparation? The experience of the parishes and missions we surveyed at random would seem to answer, "Yes, certainly, if you are willing to work hard now." The Rev. John K. Mount, who is now on the faculty of Nashotah House, wrote us about his experience as rector of Severn Parish in Maryland, "I am convinced that in spite of the fact we don't meet entirely any one of the four 'essentials,' we have been right in *starting where we were, with what we had,* and *trusting God the Holy Spirit to lead us* to the point where we need to be."

A concerned group, provision for family corporate worship, parents' classes, and teacher training — these are the four "essentials" or "necessary conditions" for effective use of the Seabury Series, as recommended by this department. Very few parishes can meet them *entirely.* We are concerned in this article only with teacher training, and we should say that teachers do not need a long period of intensive training. Rather, our purpose is to suggest ways in which parishes and missions can give their teachers

some initial orientation during the summer and carry on an "in-service training" during the year.

Two missions in Western New York combined last year for weekly teacher training. Their priest, the Rev. Edward H. Kryder, says, "Teacher training has been the key to everything connected with our religious education program. The teachers and I feel that teacher training is absolutely *necessary*, regardless of whether the new or the old materials are used. Both they and I feel that this must be a continuing and continuous process, and that this is the best long-run provision for the content material in Seabury."

The summer is a good time, despite vacations, to orient parents and teachers. St. Thomas' Mission, Rockdale, Tex., arranged parish meetings on three successive days (at different hours) so every member of the congregation could learn about the program. St. Alban's Church, Sussex, Wis., held parent-teacher planning meetings in the summer of 1955 which resulted in their decision to inaugurate the Seabury Series that fall. The next summer this same group met to review the year's experience and decided to extend Seabury throughout the church school.

St. Matthew's Church, Bellaire, Tex., found early September, just after the opening of public schools, a good time for a four-session workshop, two nights a week for two weeks. Each session opened with a half-hour devotional service, including a Bible meditation led by the rector to give the theological basis of Christian education. The main emphases during the workshop were "The Purpose of the Seabury Series," "The Classroom Situation and Lesson Planning," "Resources," and "Content and Process" (including the role of the observer). Lectures, small group discussions, quizzes, and role-plays were various teaching techniques demonstrated during the workshop itself.

St. Timothy's Church, Houston, Tex., arranged a weekend meeting at Camp Allen early in the fall. The rector introduced much of the National Council Leadership Training team's program, including "God in Life," "God in Worship," and practice in class planning. This group is continuing to meet twice monthly, and the rector, the Rev. John F. Stevens, meets regularly with most of his teacher-observer teams. He writes: "This is not the success story it sounds . . . [but] enough has happened so we are beginning to see the power that we have. . . . Our church school is infinitely better than any I have seen, and the parish is beginning to see it."

Regular meetings during the year are essential to give teachers the "in-service training" they need. The Rev. Edward H. Kryder, already quoted, is vicar of St. Andrew's, Newfane, and St. John's, Wilson, both in the Diocese of Western New York. Most of his teachers were new, so he brought the teaching staffs of both missions together every Monday evening to deepen their understanding of the Church's faith. They spent most of the fall discussing the first eleven chapters of Genesis, but after Christmas they found other matters more pressing: salvation, death, the Trinity, and prayer. They spent five sessions during Lent coming to an understanding, in adult terms, of the Christian view of death, and then spent two sessions translating this to their children's level. This year the emphasis is on class planning. Each teacher-observer team spends a half-hour reviewing its last class session and beginning to plan for next week. Then the whole group gathers around a large table (see picture) to exchange ideas. Sometimes the group spends the next hour and a half discussing some question or point made by one of the teachers. St. Luke's, a large church school in San Antonio, Tex., reversed this process, first dealing with the learning process and class planning, and after Christmas moving on to a weekly session on THE CHURCH'S TEACHING with special emphasis on the Creed, sacraments, and problems of daily living.

It is important to plan meetings around the present needs of teachers. The Rev. J. Robert Marks, missionary of four churches in Chenango County in the Diocese of Central New York, discovered in his consultation with individual teachers that their greatest difficulties seemed to lie in the realm of creative activities. All the teachers now meet every Sunday evening to discuss what happened that morning in their classes, what their major problems are, how each class might carry on next week, and what creative activities would tie in with the work. Over a period of several weeks, the teachers went through the process of making or demonstrating the use of finger painting, spatter painting, paper bag puppets, dioramas, and projected visual aids. They also went through the "Church School Teacher's Workshop" (including Reuel Howe's *Man's Need and God's Action* and Charles Kean's *The Christian Gospel and the Parish Church*) and the Seabury Series materials for their respective classes. This year the staff reviewed creative activities, spent some time on better class planning, and has undertaken to study THE CHURCH'S TEACHING, beginning with *Holy Scriptures.*

Theology and method — these are the twin areas in which teachers everywhere need help. All the clergy reporting on our survey indicated that their teachers are far from satisfied with what they understand in either area, yet they agree that the weekly or semimonthly in-service training sessions are among the most fruitful efforts of their ministry, time well spent not only training teachers, but also in the pastoral relationship.

Teachers find such sessions invaluable, too. John W. Lyman, church school superintendent at the brand-new St. Patrick's Mission in Wallowa County in Eastern Oregon, describes his training as "one of the most envigorating experiences" of his life.

Clergy and teachers will have the advantage next fall of the National Council's new *Teacher Training Guide* which will provide detailed instructions for about twenty sessions in these areas: "What We Are Doing," "How We Learn," and "How We Teach." As these sessions are designed for one hour, another hour might well be added on some aspect of THE CHURCH'S TEACHING.

Provide some training this summer, and plan to continue it during the year. It's fun to learn as you teach!

When Group Grading Is Necessary

Combine only two grades in one class. If a wide age-span is involved, think of the class as a family and organize activities accordingly, says the Curriculum Division.

MANY parishes and missions find it necessary to group children of several ages in the same class. This is known as "group grading." Some church school courses are written to meet this need; they are in contrast to "closely graded" materials, which are published for each of the grades.

The National Council Department of Christian Education recommended two years ago, when the Seabury Series was introduced, that group grading be avoided wherever possible. If as many as four children of the same grade can be mustered, the Department said, they should have a separate class. This is still our recommendation, based on further experimentation and evaluation in the Church.

The reason for this recommendation is that, even within one grade level, there is a wide variation of interests and abilities. Some children are "slow," others are "bright"; most teachers have to deal with a wide age span even within one grade. In a class of first-graders, for example, even if all the children are six years old, some will be no more mature than fives, others will have more in common with sevens. Here is a three-year span of development even without group grading.

Great care has been taken in the Seabury Series to try to describe the developmental characteristics of children from year to year. Each course is geared, as nearly as possible, to the needs of children who more nearly correspond to the characteristics of a particular grade. It becomes next to impossible to meet the needs of the pupils if they represent too great a span. Therefore, if group grading is necessary, we recommend that only two grades be combined. If more than two grades have to be combined, do not use the Seabury Series except as very helpful resource material.

If groupings of more than two grades are a necessity, we suggest that the teacher and observer work with the children as in a family, and build their own course around the insights they have of their pupils. The parents' materials and the teachers' manuals of the Seabury Series will help the leaders to understand their children. The Seabury pupils' readers may be distributed for home use.

There are a number of considerations whenever group grading seems the only thing to do. Suppose there are only two children in a particular grade.

St. Thomas' Church, Rockdale, Tex., is one of hundreds of missions which find group grading necessary.

Should they be put in the class above them or below them? This problem has to be re-examined every year. The ability and insight of the teachers into whose classes they may go is one factor. Another is the stage of development of the two children as well as of the children a year ahead and a year behind them. Personal considerations may be another factor. Often children who are small in size feel more secure when they can be "top dog" in a younger group. On the other hand, at some ages they idolize older children and want to be with them. In other words, use common sense.

The accompanying listings, numbered in order of preference, may be helpful. If you think one particular combination will be best, try it. If it works well, fine. Keep it. If it doesn't work, admit it, and change again.

Preschool: Ages 3, 4, and 5

(1) 3's and 4's together; 5's separate
(2) 3's and 4's together; 5's and younger 6's together

Primary: Grades 1, 2, and 3

(1) Grade 1 alone; grades 2 and 3 together
(2) Older 5's and grade 1 together; grades 2 and 3 together

Junior: Grades 4, 5, and 6

(1) Grade 4 alone; grades 5 and 6 together
(2) Grades 3 and 4 together; grades 5 and 6 together
(3) Grades 4 and 5 together; grades 6 and 7 together

Junior High: Grades 7, 8, and 9

(1) Grade 7 alone; grade 8 alone; grades 9 and 10 together
(2) Grades 6 and 7 together; grade 8 alone; grades 9 and 10 together
(3) Grades 7 and 8 together; grades 9 and 10 together

Senior High: Grades 10, 11, and 12

(1) Grade 10 alone; grades 11 and 12 together
(2) Grades 9 and 10 together; grades 11 and 12 together

St. George's Church, Durham, N.H.

What the Church is teaching week by week

by William Sydnor

Because FINDINGS is not published in July or August, we print herewith the installments for August and September. Those for June and July were combined in the May issue.

Trinity VII, August 4, 1957

THE THEME:
Increase in us true religion, nourish us in all goodness.

THE EPISTLE. ROMANS 6:19–23:
The closing third of Romans 6 contrasts the new life in Christ with life apart from Him.

THE GOSPEL. ST. MARK 8:1–9:
The great feeding was so important to the early Church that all four Gospels record the feeding of five thousand, and St. Mark and St. Matthew give additional accounts of the feeding of four thousand. Early Christians were not interested in such questions as: "How did Jesus do it?" and "Do not all accounts refer to a single event?" Rather, their emphasis was on the fact that Jesus had compassion on the multitude because of their need (8:2). All the accounts are also influenced by early Christian beliefs about the Lord's Supper. In the life of the Church, the Lord in His compassion gives His strengthening gifts to those who come to Him.

●

PSALM 40:1–16:
This portion of Psalm 40 is the thanksgiving of a person of deep spiritual insight. His hymn is filled with deep personal commitment and dedication.

GENESIS 22:1–18:
The lesson is God's test of Abraham: the sacrifice of Isaac. On this day when we are praying that God increase in us true religion, here is what amounts to a vignette of the father of the faithful. His spiritual sons are those who are willing to offer up to God their dearest possessions and their very own lives.

HEBREWS 6:
To those who are of the company of faith-filled people, this New Testament writer speaks directly and compellingly. He warns (vv. 1–8); he encourages (vv. 9–12); he gives assurance (vv. 13–20).

Trinity VIII, August 11, 1957

THE THEME:
Things profitable to our salvation.

THE EPISTLE. ROMANS 8:12–17:
The believers in Christ the Saviour have been given new life which is infused by God's Holy Spirit.

THE GOSPEL. ST. MATTHEW 7:15–21:
The test of a genuine faith in Christ is evident to others because it shines forth in life's daily relationships. This is also true of the corporate life of Christians. The creed that is proclaimed by the way Church members act outside the church speaks more loudly than the one recited in church services.

●

PSALM 84:
Here is a temple hymn in appreciation of the blessed privilege of worshiping God in that holy place. This poet and William Bullock (Hymn 398) have similar views.

. . . What the Church is teaching week by week

GENESIS 24: 1–27:
The story of Rebekah at the well continues the Abraham saga which has been the Old Testament lesson since the beginning of the Trinity Season. It would take a tour de force to fit this story into the pattern for the day. The best that can be said is that faith is certainly "profitable to our salvation," and Abraham typifies great faith as verse 7 makes evident.

EPHESIANS 5:22–33:
Here is the longest New Testament discussion of marital relations. In a day when wives were hardly more than the property of their husbands, this writer gives a revolutionary Christian view of the husband-wife relationship: "Be subject to one another out of reverence for Christ" (v. 21, RSV). (See also Colossians 3:18–19.) The author explains the marital relationship as an analogy of Christ's relation to the Church. This is the New Testament meaning of Bride of Christ. The Church is one body, a corporate unity, bound inseparably ("the two shall become one," that is, as one personality), "to Christ the Lord who nourishes and cherishes it."

Trinity IX, August 18, 1957

THE THEME:
God is the helper of those who seek to think and act according to His will.

THE EPISTLE. I CORINTHIANS 10:1–13:
In a long section on Christian freedom (8:1—11:1) the Apostle warns of the temptations which beset God's people, and warns against too great self-confidence. He adds a word of great reassurance, however, in the closing verse of that portion which is the Epistle for Trinity IX. These verses throw a clear New Testament light on the meaning of familiar phrases in the Lord's Prayer.

THE GOSPEL. ST. MARK 15:11–32:
The familiar parable of the Prodigal Son pictures two ways of life — one willful, the other arrogant, and both selfish. The father loves both sons in spite of their sinfulness, but he can only embrace them when they come to him in penitence.

●

PSALM 91:
This noble song of faith is one of the Bible's poetic masterpieces. God's angels will watch over and defend the faithful. Without God's help and defence, the terrors of night and the arrows of day would be too much for us.

GENESIS 28:10–22:
The account of Jacob's dream at Bethel (or of Jacob's ladder, as it is more commonly described), is an early milestone of religious insight. God is not the god of a land but of a people. The Lord is not tied to geographic boundaries; rather He is present and accessible to his faithful ones wherever they may be.

II CORINTHIANS 9:
Chapters 8 and 9 are a unit describing a collection made for needy Christians in Jerusalem. The passage is the most extended New Testament treatment of the stewardship of money. Giving to relieve the needs of others is one of the ways the Christian lives a life acceptable to God (v. 7).

Trinity X, August 25, 1957

THE THEME:
God is our strength.

THE EPISTLE. I CORINTHIANS 12:1–11:
Our abilities have been given us by God. The whole of Chapter 12 is St. Paul's description of the diversity of gifts (abilities) which God's Spirit has inspired and created in those who are members of the Christian fellowship. These verses describe the variety of the God-given gifts; the rest of the chapter describes the unity which exists in the midst of this diversity. This is the Body of Christ: many members but only one Body.

THE GOSPEL: ST. LUKE 19:41–47:
Here is the closing part of St. Luke's account of our Lord's triumphal entry into Jerusalem on the first Palm Sunday. The Master was saying in effect that the people did not look to God as Lord and as the source of strength and power. Their misuse of the Temple courts was one evidence of their failure and their sin. Jesus foretold Jerusalem's doom.

●

PSALM 144:
Actually this psalm is made up of two poems; the first, verses 1–11, the second verses 12–15. The longer poem is a king's song of thanksgiving for God's strength which has given him victory over his enemies. The second poem expresses the happiness of a people whose God is the Lord.

GENESIS 32:22–31:
Jacob wrestles all night with a stranger who attacks him at the ford of Jabbok. The "stranger" turns out to be God's special messenger. The contest leaves Jacob permanently crippled; henceforth he will have to rely on God's strength and not on his own impaired abilities.

II CORINTHIANS 4:7–18:
In the middle of II Corinthians a long parenthesis occurs describing the apostolic ministry—2:14—6:10. The second Lesson is a section of this passage. The Apostle tells us that God sustains His ministers in their wearying work.

Trinity XI, September 1, 1957

THE THEME:
Patiently trust in God's mercy and loving-kindness.

THE EPISTLE. I CORINTHIANS 15:1–11:
This part of Chapter 15 is the earliest and is considered the most important testimony to the resurrection of Jesus. The balance of the chapter is an explanation of the central importance of the Resurrection in the Christian message. Certainly the raising of our Lord from the dead is evidence not only of the power of God but also of His graciousness. In the Resurrection He

gives life and hope to man who cannot free himself from his own sin and death.

THE GOSPEL. ST. LUKE 18:9–14:
Our Lord told the parable of the Pharisee and the publican to those who "trusted in themselves that they were righteous, and despised others." It says eloquently that God shows mercy and pity to the humble and penitent, whereas those who are proud and arrogant shut themselves off from communion with Him.

●

PSALM 62:
This is the prayer of one who suffers from a severe sickness. Here is genuine humility: "My soul truly waiteth still upon God; for of him cometh my salvation" (v. 1). Note also that because this worshiper has faith in God's power and mercy (vv. 11–12), he can turn to God. "He is truly my health and my salvation . . . in God is my trust" (vv. 6–7).

PSALM 63:
In contrast to a sufferer, here is a man of great responsibility, a king, who comes into God's presence humbly conscious both of God's power and His loving-kindness.

GENESIS 37:3–4, 12–35:
The Joseph saga opens with the story of the coat of many colors. The account does not say how the cocky young Joseph took his misfortune, although we know how he looked back upon the event later (Gen. 45:5). In relation to the theme, we might say that, when misfortune befalls us, we can trust in God's mercy and His loving-kindness.

ST. JAMES 1:1–15:
For many reasons, scholars conclude that this letter was written by a Greek Christian convert rather than by one of our Lord's disciples. The whole Epistle is perhaps a series of early Christian sermons in the letter form which had become popular because of St. Paul's letters. The first section, on the trials and temptations Christians must endure (vv. 2–18), was a needed message in a day when Christians were being persecuted. We, too, need to learn to trust patiently in God's loving-kindness no matter what befalls us.

St. James' Church, Stanton, Del.

Trinity XII, September 8, 1957

THE THEME:
Our sufficiency is of God.

THE EPISTLE. II CORINTHIANS 3:4–9:
St. Paul is explaining the nature of the apostolic ministry (2:14—6:10). In this selection he says that the ministers of the new testament (or relationship) between God and His people do not rely on themselves, or even on the records and traditions of the past, but rather they rely on God, whose Spirit moves in their lives.

THE GOSPEL. ST. MARK 7:31–37:
Jesus heals a deaf-mute.

●

PSALM 72:
This psalm is probably the prayer of a king of Judah at the time of his anointing and enthronement. The royal worshiper realizes that God is his strength: "Give the King thy judgments, O God. . . . Then shall he judge thy people according unto right. . . ." (vv. 1–2)

GENESIS 41: 1a, 8, 14–40:
The account of Pharoah's dream and Joseph's appointment as vice-regent of Egypt is certainly a dramatic picture of the divine direction of the fortunes of men. Joseph had been faithful to himself and to his God; this made him a willing instrument for God's purposes. From God, Joseph received the insight and ability to fulfill a more important role.

COLOSSIANS 3:22—4:6:
Colossians and Ephesians have parallel sections on the Christian's household relationships (Col. 3:18—4:1 and Eph. 5:22—6:9). On Trinity VIII, the lesson was the husband-and-wife section of Ephesians; today we have the master-and-slave section of Colossians. The master-slave relationship was a difficult one, as is any employer-employee relationship. The prospective from which one views his work, as well as the power to serve faithfully, is from the Lord. The closing verses of the lesson (4:2–6) deal with Christian prayer and also deserve close scrutiny.

Trinity XIII, September 15, 1957

THE THEME:
The Lord brings mighty things to pass.

THE EPISTLE. GALATIANS 3:16–22:
God made promises to Abraham which have their fulfillment in Jesus Christ. In a way this is a clear, understandable, two-fold act of God. But God has done something which impresses us as even more wonderful. Man is a sinner and does not deserve to inherit the blessings which God, through Abraham, has in store for him. This is the new wonder: the promise *by faith in Jesus Christ* is given to them that

believe. So we are saved through faith, not works.

THE GOSPEL. ST. LUKE 10:23–37:
Some of God's greatest acts are in the realm of man's relation with man. The Good Samaritan is a model of complete neighborliness, and the parable is a snapshot of the meaning of the Golden Rule — doing for another what he would want done for himself were he in similar circumstances.

●

PSALM 118:
Psalms 113—118 are a special group of psalms known as the Hallel. The Jews chant them in services at the great festivals. Psalm 118 is one of the great hymns in the Psalter. It is certainly the chief of the Hallel psalms, and in all likelihood was used by Jesus and the disciples at the conclusion of the Last Supper (Mark 14:26). The psalm is a litany of thanksgiving for God's repeated deliverance of His people.

GENESIS 43:1–5, 11–16, 26–34:
Joseph's older brothers bring Benjamin to Egypt. This is the brother whom Joseph loves most dearly. To Joseph, here is truly a wonder wrought by God: he had expected, after being sold into Egyptian slavery, that he would never see his dear brother again.

HEBREWS 13:1–21:
We are reminded again, in the personal exhortations with which this Epistle closes, that some of God's wonders are wrought in the relations of man with man.

Trinity XIV, September 22, 1957

THE THEME:
That which thou dost command: love one another.

THE EPISTLE. GALATIANS 5:16–24:
The fruit of the Spirit is described in acts which unite man and man; the works of the flesh have an opposite effect. Here is a practical description of the nature of brotherly love. This passage might be considered an elaboration of a description of the Christian's calling written many years later: "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Eph. 4:2–3, RSV)

THE GOSPEL. ST. LUKE 17:11–19:
The account of the healing of the ten lepers is one more example of our Lord's great concern for people. In the Fourth Gospel He commands those who would belong to Him to "love one another as I have loved you" (John 15:12). In all of the Gospel records we find Him reaching out to those whom others failed to care about and love — lepers, the demon-possessed, tax collectors, women of the streets, foreigners. The prayer from the Cross, and the concern for the thief, were of a piece with His whole life. This is our Master, and this is our commission.

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PSALM 85:
This New Year's psalm contains a prayer and hope for righteous dealings and brotherliness as well as material bounty (vv. 10–12).

GENESIS 45: 1–15, 25–28:
Joseph makes himself known to his brothers in the climactic episode of the Joseph saga. Here is brotherly concern where we might have expected revenge.

ROMANS 12:9–21:
If St. Paul had set himself to write a Christian commentary on the Joseph story, he could not have done better. Verses 9–13 urge that Christians rejoice in the service of those within the Christian fellowship. Verses 14–21 deal with the way Christians should love and treat their enemies.

The Feast of St. Michael and all Angels, September 29, 1957

THE THEME:
God is served by the angels of heaven and the men of earth.

THE EPISTLE. REVELATION 12:7–12:
In the poetic imagery of the last book of the Bible, we have an account of a heavenly conflict. Michael, like Gabriel (Luke 1:19), is one of heaven's archangels. He is also Israel's angelic patron, warrior, and mediator. In Biblical angelology every nation as well as every individual has a guardian angel in heaven. Michael defeats and expels the Devil from heaven on behalf of God's chosen people. The conflict with evil on earth still has to be carried through (see Ephesians 6:11–12), but God's ultimate victory has already been sealed in heaven.

THE GOSPEL. ST. MATTHEW 18:1–10:
This chapter as we have it is more nearly the form in which it was used as an early Christian sermon than the form in which our Lord originally gave it. The passage holds up standards of wholehearted dedication in Christian living and at the same time warns against a slighting attitude toward weak brethren. In heavenly places their angels are worthy and not-to-be-despised ministers.

●

PSALM 8:
This hymn of praise, based on Genesis 1 and 2, sings of the dignity of man and the glory of God. Men as well as angels have been created to glorify and serve the "LORD our Governor."

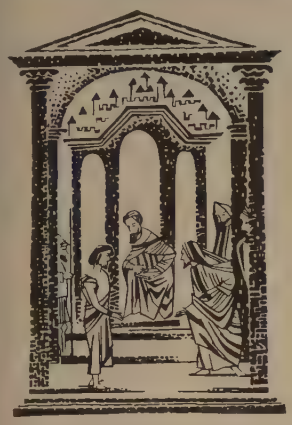
PSALM 91:
This glorious Old Testament hymn states clearly the angelology of the Bible. The faithful who "abide under the shadow of the Almighty" (v. 1) have heavenly guardians.

JOB 38: 1–7:
Here begins the dramatic closing section of the Book of Job: God finally speaks. He is the creator of all things. Before man was even created, the Lord of all was being served and praised by the angels of heaven. This passage is saying in drama what Psalm 8 states in poetry. "Angels" in Psalm 8:5 and "Sons of God" in Job 38:7 are the same heavenly beings.

HEBREWS 1:13—2:10:
The angels know that salvation comes through God's Son Jesus Christ. We are sternly warned not to "neglect such a great salvation" (2:3, RSV).

The sixth-grade course and the third set of parents' class materials are reviewed below, thus completing the 1957-1958 coverage begun in the May issue.

THE Seabury Series



The Sixth-Grade Course

Teacher's Manual, Deciding for Myself, *192 pages, paper bound. Illustrated by Susan Perl. $1.90 a copy*

Pupil's Resource Book, The Son of God, *Readings from the Gospel According to St. Mark with Background Information by Edric A. Weld and William Sydnor. 128 pages, cloth bound. Illustrated by Leonard Weisgard. $1.90 a copy*

This reviewer read first the pupil's reader and was excited with its potential. She was also intrigued and challenged by what the teacher's manual says sixth-graders are like. The purpose of the course, as established "in the light of the over-all goal of the Seabury Series and the particular needs and circumstances of life as a sixth-grader," is to work in three areas:

"1. To help sixth-graders respond to God's call to grow up through facing the problems that arise in their daily experiences.

"2. To help sixth-graders participate more fully in the life, worship, and heritage of the Church.

"3. To help sixth-graders in their developing relationship with Jesus Christ through studying the historical Person of Jesus in the Gospel According to St. Mark."

For the teacher to keep all three areas in mind as he plans his work may be difficult, but it is vitally necessary, and the manual gives more than adequate help.

Chapter 2 is fascinating reading. It deals with the world of the sixth-grader, specifically his religious situation and how he can and does respond to religious issues in his life. It also presents the age-level characteristics exceptionally well. Here are given the capabilities and limitations of this age and other characteristics which one needs to know. Of special interest are the differences between boys and girls of this age.

Part II of the manual covers in great detail the three areas of the course. Each section has a wealth of aids for planning class work: for example, suggested units, discussion topics, activities, projects, visual aids, and additional resources. The first area, "Working with the Life Situations of Sixth-Graders," is basic. Long before the opening session of the church school and before any class planning can be done, the teacher will have to examine his own life in relation to the truths embodied in this material to see and understand the relevance of the teachings of the Christian Year to his own problems and experiences. A consultation with his rector will be of inestimable value to almost every teacher.

Part III is devoted to planning and teaching and is very complete. One chapter tells how to plan a Sunday session and gives several sample plans and observer's reports. Forms to be filled out by the pupil and by the teacher are included and will help the teacher to know his children.

Another chapter, called "Techniques of Working with a Group," covers such things as creative discipline, teaching skills, specific teaching devices. Still another chapter covers activities and resources.

The reader, *The Son of God,* is a "find," not only for sixth-graders but also for older young people in the church school and as a resource book for teachers and parents. It is the story and study of the historical Person of Jesus as seen in the Gospel According to St. Mark. This book, unusual in the Seabury Series because it is both reader and textbook, is for use in both home and classroom. The St. Mark Gospel is reproduced (RSV translation) almost in its entirety, with such full explanatory notes on Jewish history and life and on religious, political, economic, and geographical factors

From *The Son of God*

THE Seabury Series

that the reader is transported back 2000 years, lives with these people, and begins to identify himself with them.

This reviewer would like to wave a "danger" flag. As excellent as the reader-textbook is, it will have meaning in the lives of sixth-graders only as they discover its relevance for themselves by experiencing its truths in their daily relationships with each other and with us, in the home, classroom, and parish life.

This is an action-packed course with a wealth of material to support members of the teaching team as they embark on an exciting adventure in faith with "real live" sixth-graders in our Church.

The teacher's manual provides an unusually good bibliography, but many teachers will discover sufficient material in the manual itself. It is most complete and extremely helpful.

Beryl M. Newman
Executive Secretary
Department of Christian Education
Diocese of Pennsylvania

The Parents' Course

Parents' Manual, Faith Is a Family Affair, *192 pages, paper bound. Illustrated by Seymour Fleishman. $1.25 a copy*

A Guide for Leaders of Parents' Classes, *64 pages, paper bound. $.75 a copy*

It is evident from the material presented in this manual that parents' classes can meet a very real need in the lives of adults. Such classes have unlimited possibilities of helping parents understand the meaning of the faith for their own lives and for the lives of their children. For example, in developing the subject of Christian family life, underlying issues are brought into the open in such a way that keen discernment becomes possible. If the book is used as intended, it is a good tool for opening the way to discover the good news of our faith as it relates to family life now.

The first chapter states the purpose of the manual and provides material for examining where members of the class are in their understanding of the faith. The second chapter, "How Does a Christian Home Differ from Any Other?" analyzes the apparent dominating influences in the life of typical American families and seeks for specific definition of a Christian home. Some content material is given on this subject, ample resource material is indicated, familiar family-life situations are outlined, and provocative questions are asked. The process is worked out in useful detail with many practical suggestions.

The third chapter of this first section is an examination of the means for Christian family life provided by God in the life of the Church. Topics dealt with are the nature of the Church, the family as a part of the Church, parents as the primary teachers of religion, and a summary of the purpose of the new curriculum. The good news of the Gospel is available for families at any stage in family life.

Plenty of practical help is given for class work. The suggested lead questions are all pertinent and will be useful to stimulate thinking. Even though the text itself does not offer an abundance of information, what is given is to the point and excites interest. Reference is made to a good supply of resource material; this is given not only by book title but by chapter and page.

The second section of the book is a guide for Christian growth, related to nursery children and to boys and girls in grades three, six, and nine. Characteristics of each age level are defined with special attention to those characteristics which are of most concern in teaching religion. The goals of the classes are explained as they relate to the needs and experiences of these age groups. Parents will gain understanding of what is happening in the church school and an increased awareness of its importance as related to the home situation. Each chapter in this section gives abundant references which will make this a useful resource book for teachers as well as parents.

The last chapter is called "Faith and Family Living." This is actually a summary of what the book is all about. "How do we help our children find a personal faith?" Adults are helped to examine the growth and development of their own faith and to consider family tension situations. Vital help is offered to assure that "the Church does offer parents the opportunity to make the faith a family affair."

No review of this book would be complete without calling attention to the excellent bibliography. It is suggested early in the book that this is not something to be left until last, but should be read early in studying the text.

This manual does not include everything, but it does offer considerable help, and with the resources recommended, any class will have plenty of material to do a good and satisfying job.

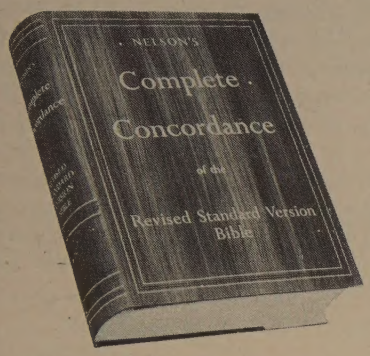
A Guide for Leaders of Parents' Classes offers help and direction for using all three parents' manuals in the Seabury Series and for conducting parents' classes. It gives detailed information on class process and the use of content. This material will be useful for established classes as well as new ones.

The guide gives attention to the responsibilities of class members. This is timely, as it has been somewhat neglected in other materials. It is unfortunate that this book could not have come along with the first manual, as some of the pitfalls in parents' classes might have been avoided. However, it will be a welcome addition at this time. It is most encouraging to note improvement as new editions appear. The needs that have come to light out of experience in using the materials are being met, as this helpful guide indicates.

(The Rev.) Stanley Plattenburg
Director of Christian Education
Diocese of Southern Ohio

Edited by Randolph Crump Miller

speaking of Books



Nelson's Complete Concordance of the Revised Standard Version Bible

Compiled under the supervision of John W. Ellison. Thomas Nelson & Sons, 1957. 2157 pages. $16.50 (buckram), $27.50 (leather)

The Rev. John W. Ellison, with a big assist from Univac, has processed over 400,000 entries in this first concordance of the Revised Standard Version of the Bible. It promises to be a most useful tool in locating passages in the most significant version of the Bible since the King James. Church school teachers will be able to use it, finding the right passages for resource material in preparing their lessons. Lay people will want it for all kinds of Bible study.

Through the miracle of the magic brain Univac, over thirty years of scholarly work has been completed in just a few years. Along with *The Interpreter's Bible*, which has just been completed in twelve volumes, and with the *Bible Dictionary* for the RSV, which is under way, the student now has the chief helps for genuine study. Only the Apocrypha remains to be translated, and this task is almost finished. The RSV, authorized to be read in our Church services, now comes to full maturity with study aids explicitly tailored to modern needs. The price of $16.50 for this concordance of over two thousand large pages is extremely reasonable. It ought to be in every parish library and in the home of most Church school teachers.

R. C. M.

An Historian's Approach to Religion

By Arnold Toynbee. Oxford University Press, 1956. 318 pages. $5.00

Few scholars of our time have attracted the admiration and attention paid to Arnold Toynbee. He has seemed to many to be the leading scholarly spokesman for the Christian faith in recent years, his erudition and insight combined with an earnest sincerity and a humility of spirit that witness to a deep personal religious commitment.

An Historian's Approach to Religion is not history in the ordinary sense, for Dr. Toynbee is always more a philosopher, an interpreter of history, than a historian. Here he attempts an analysis of the essential features of the world's higher religions, their relations to each other and to the cultures and civilizations with which they are associated.

Christianity, Judaism, Islam, Hinduism, Parsee, Zoroastrianism, and some forms of Buddhism—these are the higher religions, with large areas of basic agreement, Dr. Toynbee finds, in their spiritual essentials. All point beyond themselves to the ultimate realm of spiritual truth. None is the sole repository of truth; each one has a mission, a part to play in "helping human souls to enter into communion with the presence behind the phenomena and to bring themselves into relation with this Absolute Reality."

This eclecticism is not the Toynbee of *Christianity and Civilization*. There the higher religions were forerunners of Christianity, opening to men of good will the spiritual opportunity of salvation, yet only partially anticipating the gifts of illumination and grace that the Christian faith brings to men. Here, in the *Historian's Approach*, the Christian affirmation of unique truth is not so clearly implied; here what God has done and still does in Christ no longer stands over and above man's highest religious aspirations. But perhaps all that this means is that Dr. Toynbee is a devout seeker after God in the pages of human experience and not only a spokesman for the Living Word in the pages of the Bible.

(The Rev.) Powel M. Dawley
General Theological Seminary

Religion the Essence of Education

By Paul C. Weed, Jr. Morehouse-Gorham, 1955. 61 pages. $1.25

This booklet is a collection of eight lectures given to the parents of the children at St. Luke's School, New York City, by the headmaster. Fr. Weed sets forth a God-centered view of education, starting from the basic fact of the existence of God and drawing out the implications of this central fact for children and parents in terms of the development of a mature religion which controls our thoughts, our intellects, and our affections. The results of this educational discipline, developed in the life and worship of the Church, are applied to the problem of living with others and to our attitude toward the world we live in.

(The Rev.) Alexander Ogilby
Pomfret School, Pomfret, Conn.

The Sacrifice of Christ

By C. F. D. Moule. The Seabury Press, 1957. 60 pages. $1.25

Professor Moule presents the substance of his 1955 Holy Week lectures at Cuddeston College. This small paperbound volume is a deep and thought-provoking essay on the meaning of the sacrifice of Christ. One meets in this book an author whose personality uplifts and strengthens the reader. One goes farther and meets the Christ and His Church in such a way that many deep insights are established. Definitely this is a short gem of a book for those who will read carefully and ponder deeply on the heart of the Christian Gospel.

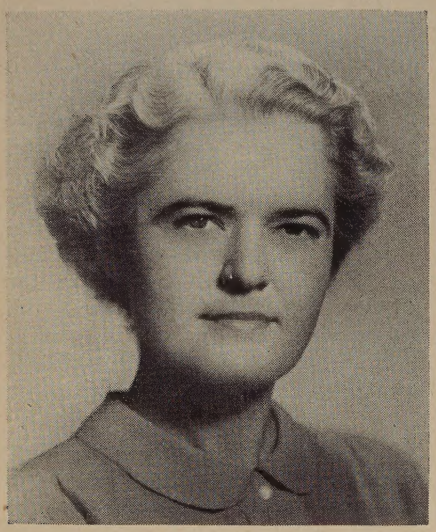
(The Rev.) Harold E. Hallett
St. John's Church, Ross, Calif.

NEWS

Five Staff Appointments Announced

Miss Mary Louise Villaret, Executive Secretary of the Children's Division, has been named by the Presiding Bishop to the new post of Associate Director of the Department of Christian Education. The National Council confirmed her appointment at its April meeting.

Miss Villaret was born and educated in San Antonio, Tex. She practiced law, served in the Marine Corps, was graduated from Windham House and Columbia University, and was director of Christian education for the Diocese of West Texas before joining the National Council staff in 1950.



Miss Villaret's successor in the Children's Division has not yet been announced.

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Robert N. Fuller has assumed his duties as president and chief executive officer of The Seabury Press, succeeding Leon McCauley. Mr. Fuller was associated for sixteen years with the G. & C. Merriam Co., of Springfield, Mass., publisher of Merriam-Webster dictionaries. He began with them as advertising manager, became executive vice-president in 1947 and president in 1953. Previously he was manager of the mail-order department of Charles Scribner's Sons. He is a resident of Bronxville, N.Y.

●

Theodore M. Switz, Ph.D., has been appointed editor of parents' materials and consultant in the Adult Division. Dr. Switz will serve on a part-time basis and will continue as director of industrial relations and assistant to the vice-president of the University of Chicago. The Diocese of Chicago will provide opportunities for experimental work in adult education.

●

The National Council made two other appointments, one for new work, the other a replacement. The Rev. Ira A. England will serve for one year as special consultant on materials for small church schools. The Rev. John G. Harrell will become Executive Secretary of the Division of Audio-Visual Education, succeeding Herbert Jackman, who has resigned.

Fr. England is finishing work for his Ph.D. degree at the University of Florida. He is a graduate of Seabury-Western Theological Seminary; most of his ministry has been spent in the mission field. Mr. Harrell has been educational adviser of Cathedral Films. He attended Virginia Theological Seminary and was graduated from the Church Divinity School of the Pacific. His ministry has been spent in the Diocese of Los Angeles.

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Three staff members have resigned to take other positions. Miss Lynette Giesecke, senior member of Leadership Training, will become adviser in Christian education in the Diocese of Oklahoma. The Rev. H. Neville Tinker, also in Leadership Training, will become rector of Christ Church, Las Vegas, Nev. Miss Maude Cutler, editor of parents' materials, has accepted the directorship of Christian education in the Church of St. Luke and St. Paul, Charleston, S.C.

The first session of the Training Program for Parish Assistants in Christian Education, scheduled to be held at Nashotah House from June 10 to August 30, will be led by Dr. Johanna K. Mott, executive secretary of the program. The Rev. William J. Coulter and the Rev. Walton W. Davis, both of the Leadership Training Division, will also be in residence throughout the term. Part-time instructors will be the Rev. Charles W. Scott of St. Anselmo's Church, Garden Grove, Calif., who will lecture in theology, and several National Council officers: Miss Mary Pyburn and Miss Florence Newbold of Curriculum Development, Mrs. Richard L. Harbour of the Youth Division, and the Rev. A. Donald Davies of the Adult Division. Trainees in the National Council's Apprenticeship Program will be at Nashotah during the first month of the Parish Assistants' program.

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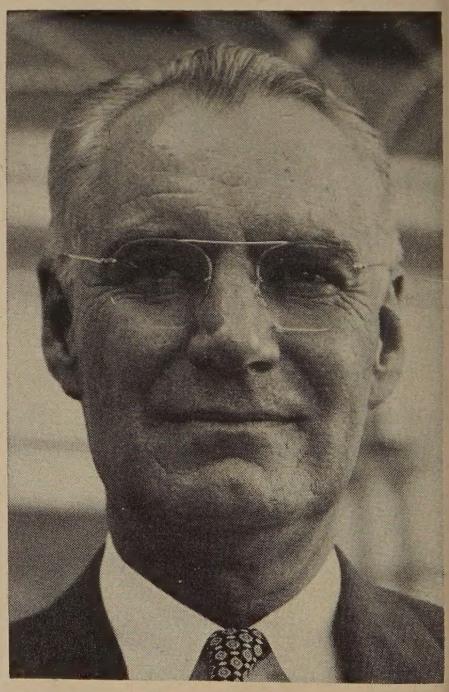
Because of change in date of the House of Bishops' meeting, the Bishops' Laboratory on Church and Group Life, originally scheduled for Nashotah House, September 9–20, will meet November 4–16 at McLaren Foundation, Sycamore, Ill. The laboratory designated for November 18–30 would conflict with Thanksgiving Day and has been changed to November 11–23 at Holiday Hills, Pawling, N.Y.



Robert N. Fuller, new president of The Seabury Press.

When the World Convention on Christian Education convenes in Tokyo in August, 1958 (see FINDINGS, March, 1957), a World Friendship Book will be presented containing the signature of leaders of church schools and youth groups of more than fifty countries. Opportunity will be given for signers to contribute to a fund, half of which will go to Christian education work in Japan and half to pay the travel of delegates from countries which otherwise could not be represented. This same procedure was adopted for the W.C.C.E. in Toronto in 1950 and for the Anglican Congress in Minneapolis in 1954.

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The Council for Education of the Church of England has requested the Department of Christian Education of the Protestant Episcopal Church to hold a Laboratory on the Church and Group Life in London this summer.

This laboratory will be similar to those sponsored by the Department in this country since 1953, which more than fourteen hundred clergy and women workers have attended. The English laboratory will accommodate fifty Church of England clergy and women workers, and will be held at King's College, Theological Hostel, Vincent Square, London, from July 8 to 20.

Nine Americans will serve as staff members. Representing the Department of Christian Education will be the Rev. Messrs. David R. Hunter and John B. Midworth. Other leaders will include Mrs. Harold E. Kelleran, the Very Rev. C. Julian Bartlett, and the Rev. Messrs. Charles D. Kean, A. Malcolm MacMillan, Jack Malpas, Robert F. McGregor, and Edwin J. Rooney.

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Christ, the Church, and Race is the Home Missions study theme for 1957–58. See the May–June issue of *Churchways* for a description of study materials available.

●

Two Institutes on Adult Education in the Church, known as the "Indiana Plan," are announced for July 7–12, at Indiana University, Bloomington, and Oct. 14–19, in Houston, Tex. Applications can be made through the Rev. J. Norman Hall, 28 Havemeyer Pl., Greenwich, Conn.

Adult Education in the Church

by A. Donald Davies

The Adult Division has just completed a series of nineteen three-day regional conferences for diocesan leaders of adult programs. It was gratifying to exchange information at first hand with many diocesan departments which are taking seriously their responsibility for adult education.

We want particularly to commend the following programs. Perhaps you can adapt one of them effectively in your diocese.

1. *Diocesan Study Course:* The Diocese of Tennessee two years ago inaugurated "The Bishop's Study Course for Advent" as a means of getting all parishes and missions of the diocese to study the same theme or subject during a designated season. Each parish and mission was free to develop its own program, but they all used the National Council study packet, *Growth in Prayer*, as their major resource. Sixty per cent of the congregations were involved the first year and shared the benefit of uniting on a common project.

2. *Training Leaders for Study Courses:* When a diocese decides to study the same theme, the diocesan department can render invaluable assistance in training leaders to guide the program in their own parishes. Several parishes in Atlanta determined to study the subject of forgiveness during Lent. They met to study the National Council guide on *Christian Forgiveness* and to learn how to lead discussion groups.

3. *Traveling Library:* The Diocese of Atlanta has assembled a set of resources sponsored by the Adult Division and other divisions of the National Council to stimulate interest in adult education. Also included are recommended materials for mission study and leadership training. The traveling library is available for parish meetings, diocesan conventions, and convocational meetings. The Diocese of Sacramento Woman's Auxiliary makes its traveling library available for several weeks at a time in a given parish. This is a good way to bring to the attention of parish leaders resources hitherto unknown or not previously associated with Christian education.

4. *Drama:* Several parishes in the Diocese of Washington combined their interest and joined efforts to present a series of one-act chancel plays during Lent. Each drama was presented in a different church each week. Following the presentation of the play, the congregations from the several parishes shared in a coffee hour and discussed the religious issues inherent in the drama of the evening. Several parishes can also join in other forms of study.

5. *Church and Work Conferences:* Family, work, community, and leisure are vital concerns of Christians and are areas in which the dynamic of the Christian Gospel needs careful consideration. Although parish groups can tackle these questions themselves, often there are not enough people within a given parish who will do so. Or a better program can be arranged if the diocese can bring in nationally known leaders. The Diocese of Albany did this a year ago and Olympia did so recently, both to celebrate in a very fruitful way the anniversary of the consecration of their bishops.

The Adult Division is desirous of learning of other programs and projects on a parish or diocesan basis, and offers its assistance to diocesan departments in planning for programs such as mentioned above.

Three Important Resources

FOR EVERY CHURCH SCHOOL TEACHER AND LEADER

How CHURCHWAYS can help

CHURCHWAYS, published by the National Council, is for all persons who are active in parish life. It provides ideas and information on materials for program chairmen, education committees, and study groups.

Each issue of *Churchways* gives the latest information on the Church's program, announces new books, pamphlets, films, and records, and reports on successful projects carried on by parishes or groups throughout the Church.

Each year the May-June issue of *Churchways* is most important as a guide and tool in program planning. It presents the projected plans and materials on a year's program, whether the planning is for the total parish or for some organization in the parish. *Regular rate $.25 a year.*

Bimonthly — September to June

How FINDINGS can help

FINDINGS, edited by the Department of Christian Education of the National Council and published by The Seabury Press, is the newest magazine in the field. It is produced specifically for those concerned with Christian education — clergy, D. R. E. 's, superintendents, teachers, and leaders of youth or adult groups. Among its monthly features are *What the Church Is Teaching Week by Week*, *Youth Broadcast*, and *Speaking of Books.*

The articles provide specific guidance. For instance, among subjects covered are teaching techniques, suggestions for leaders of adult groups, resources, news, etc. *Findings* provides concrete help for *every* teacher in the Church and is indispensable for those using the Seabury Series. *Regular rate $2.00 a year.*

Monthly — September to June

How FORTH can help

FORTH, the vivid, up-to-the-minute official publication of the Episcopal Church, is a valuable resource for persons active in church school work, discussion groups, and any phase of Christian education.

It offers a continuing program of education reflecting the life and work of the Church and providing a rich background on current study themes. The March *Forth*, for example, focused on Haiti. Other issues have featured material on the mobile ministry, the Church's work among Negroes, and the Seabury Series.

Forth is a dependable tool. Every parish and church school library should have a *Forth* file according to subjects. *Forth* illustrations also are good material for making posters and church school books. *Regular rate $2.00 a year.*

Monthly — September to June
Bimonthly — July-August

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